



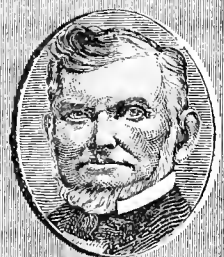
HOLINESS TO THE LORD

THE

JUVENILE INSTRUCTOR

AN
ILLUSTRATED
MAGAZINE

Published Semi Monthly
Designed Expressly for the
Education & Elevation
of the Young



GEORGE Q. CANNON,
EDITOR.
SALT LAKE CITY, UTAH.

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THE JUVENILE INSTRUCTOR.

Organ for YOUNG LATTER DAY SAINTS.

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SALT LAKE CITY, FEBRUARY 1, 1894.

No. 3.

THE PILGRIM FATHERS.

Who among us can imagine the feelings of the brave yet suffering band of one hundred and two Pilgrim exiles, who in the dreary month of December, 1620, landed on the New England shores to establish for themselves, their posterity and their co-religionists a home where they might be free from persecu-

Sea of America, with no hope to sustain their exhausted bodies but that of freedom, and no power to guide them but that of God. These had no gallant ship to bear them forward, no *Mayflower* to live in history, but their determination, crowned with success, has made a record unsurpassed in grandeur and nobility by that of the courageous pioneers of New



THE MAYFLOWER.

tion? Who can appreciate the courage they possessed and trials they endured to bequeath to those who followed the heritage of freedom? Perhaps none in our community can conceive of the feelings of those early pioneers but those modern Pilgrims who traversed the great sea of sand and desert stretching between the Missouri River and the Dead

England. Indeed a reader of both narratives cannot but be impressed by the similarity of the motives, resolves and results of the two people, separated so widely by time.

Persecution, that cruel yet effective power was the cause in both instances of the transplanting of the communities, and it was their principles which

enabled them to grapple with and successfully overcome difficulties which would have daunted less devoted people.

The Pilgrims, as is known to almost every school child, came from England. When James I. was king of that country there were in his realm two great parties, who were known respectively as Conformists and Non-Conformists. The former acknowledged the king as the head of the church as well as the state, and they also conformed to all the observances and rituals of the church. The latter also bowed to the rule and acknowledged the authority of the king, but objected to many of the forms and ceremonies so common in the mother church. These latter eventually became a powerful political factor in the country, and numbered in their body some of the most noted men of the age. Their early organization and progress was marked by severe persecution, but as they were enabled by the influence and power of numbers to overcome this obstacle, they in turn became intolerant. Some of their body, now known as Pilgrims, then called Separatists, or Brownists, became the objects of their attacks. These were unwilling to admit the ecclesiastical authority of the king, claimed the right of choosing their own religious leaders, and of governing their affairs as the wisdom or caprice of the various congregations might elect.

Their numbers in England were never very great, the extreme limit being placed at twenty thousand, while some estimates do not allow them a greater limit than five thousand. Their power and influence were waning when their leaders began looking around for some new home in which they might be free from the vexations to which they were subject in the mother country.

From Scrooby, a little settlement

about forty miles from Boston, in England, which was the principal gathering place of these devoted people, they turned their eyes towards the continent in the hope that they might find in Holland a place of refuge from the vexatious persecutions to which they were being subjected. One of their chief men, too, William Brewster, had already resided for some time in an official capacity in that land, and had been imbued with the feeling of freedom which then prevailed in that locality.

Their resolution formed, they therefore made preparations in the fall of 1607 to set out from the port of Boston, but through the base betrayal of the commander of the ship which was to convey them from their native heath, they were taken prisoners and subjected to many indignities. These things were disheartening, though they did not prevent the consummation of their cherished plans, and in the spring of 1608 they prepared a second time to make their escape. The boat which conveyed them from the shore to the vessel in waiting, did not succeed in transferring all who desired to embark, indeed one load had only been taken, when a great crowd of government officials, accompanied by the rabble, appeared upon the scene and took as prisoners a number of those who were prepared to leave England, as they supposed forever. Those who were already aboard desired to be returned to the shore, to join their persecuted comrades, but the captain, fearful of some punishment which he imagined might be inflicted upon him for his connection with the affair, put out to sea. It was therefore not until the month of August that the whole company was reunited on the banks of the Zuyder Sea in Holland.

Their hopes concerning the freedom of worship were realized in their new

home, but they were still restless and discontented. Locating first at Amsterdam they next went to Leyden, but the fears of war, which was imminent between Holland and its neighboring countries, and the belief that they who were Englishmen might be, at no distant day, absorbed by the Dutch, created the determination in their hearts to leave the low countries and seek their fortunes and freedom in the New World.

Two vessels left England upon this journey, which at the time was considered very perilous. Various excuses, however, were found by the captain of one of the ships by which means he escaped making

rock is situated about thirty-five miles from the city of Boston, and is a place to which many worshipers of the hoary past turn their foot-steps as if to do penance for the lack of appreciation of the great country and greater blessings bequeathed us by our forefathers.

It is commonly said that the new settlement of Plymouth founded by the Pilgrims was so named in honor of Plymouth in England, from which place they had departed. It has been found, however, that the region where these people landed had already been explored by John Smith and a map of the bay and coast-line had been made, to which the name of Plymouth had been given.

The history of the labors of these great pioneers of religious freedom is too well known to need reiteration here. It is well, however, for us to recall and bear in remembrance the noble deeds of these great men, for though they themselves later fell into the error of persecuting those who did not worship as they did, yet the good they accomplished will live in history and will be remembered with gratitude by those who are made partakers of the blessings which their labors so much assisted in establishing.

Mazo.



PLYMOUTH ROCK.

the journey which he feared. The *Mayflower*, however, that gallant vessel which brought to our shores some noble men, many of whose descendants are scattered throughout this broad country, successfully accomplished the trip and anchored, as we see them in our engraving, in Cape Cod Bay in the month of December, 1620. It was on the 21st of December of this year that the exploring party sent out from the good ship *Mayflower* landed on the now famous Plymouth Rock, of which we herewith present a picture, but not until the 25th of the same month did the Pilgrims feel sufficiently satisfied with the reports brought them to make their permanent landing. This

Is life a failure? For the weak, the cowardly, the melancholy, the sinful and the ones who press happiness away with open palms—yes; for the strong, the brave, the lion-hearted, the pure who look into temptation's eyes and shake their heads, the ones who will see sunlight even when it is raining—a thousand times no.

THE . . .
Juvenile Instructor

GEORGE Q. CANNON, EDITOR.

SALT LAKE CITY, FEBRUARY 1, 1894.

EDITORIAL THOUGHTS.

A Boy Missionary.—Answers to Questions.

A YOUNG man who has been employed on one of the street railways, in Salt Lake City, is about to go on a mission to a foreign land—perhaps by the time these lines are read he has already gone. Of course there is nothing very surprising in this; the call to go to the nations of the earth, and proclaim to them glad tidings of great joy, is not directed to any special class among the Elders of Israel, nor confined to those who follow any particular pursuit, or are of any particular age, or live in any particular place. It is a distinguishing mark of the gospel preached again in these latter days that its messengers are not selected altogether, if at all, from the students in seminaries of learning. If there is occasionally one who in the matter of education and training serves for a comparison with Saul of Tarsus, afterwards Paul the great preacher, there are many more who in humility of life, and lack of worldly advantages may be likened to the guileless fishermen of Galilee.

Nor is it a matter of surprise that the call to leave their nets and follow Him, should be accepted by those in latter days who, whatever their avocation, have within them an abiding faith in the gospel's truth, a firm knowledge of the necessity of warning the nations of the great approaching day. Especially is this true of those born in the covenant, whose parents have been united by the power and authority of the Priesthood for

time and eternity; such offspring are natural heirs to the blessings and gifts that attend this restored order if they but seek after and cherish them. Where parents thus united do their duty by their children, it is very rare indeed that the latter prove recreant to their priceless birthright, or are heedless and indifferent as to its high privileges, or disobedient to its exalted requirements.

Well, the young man of whom we speak, is the son of worthy parents. His father is a staunch veteran in the Church, his mother a devoted helpmate to him. Both have endured much for the gospel's sake—trials, persecutions and hardships, yet both testify in humility that the revealed plan of salvation has done far more for them than they have done for it, and they are anxious that their children and children's children, should grow up in the admonition of the Lord, and grateful for His tender mercy at all times, shown their father's house.

Our young friend has never had any doubts as to the truth of what the world calls Mormonism. Still, he has never given much study to the principles, nor has he been by any means a model in the fulfillment of Church duties. Good-hearted, generous and moral has he been, during all his life, yet he was given to heedlessness in the matter of religion, and was what may be called a "wild" boy, though not in any evil sense.

At last, he received a notification that he had been selected to go on a mission. He was staggered at the news. He believed Mormonism was true, but he could not see why he should be chosen to go to a foreign nation to testify of it. He had only lately laid aside the thoughtlessness that is characteristic of youth, and that is readily excused in those of tender years—and had taken on

the earnest, diligent airs of manhood. Economical in his expenditures, he had begun to save his wages, and visions of a nice little home of his own, presided over by a loving young wife, made his daily toil sweet to him. Thrift had marked his recent habits of life; never penurious or stingy, he had at last seen the folly of waste, and in manly, sober fashion set his face firmly against extravagance and frivolity of every sort. The future was full of bright promise for him. The young lady who had been the recipient of his attentions was in every way worthy. She was of excellent family, had been trained to all the habits of household industry, possessed many graces and accomplishments of mind, and was qualified in all respects to make bright the pathway through life, and cheer to noble endeavor in obtaining eternal exaltation, any good man who should win her love.

The call to the missionary field came to our young friend under the circumstances we have noted. Is it any wonder that compliance with it seemed a hard trial? In the first place, it meant the postponement of all his happy dreams of wedded bliss; perhaps, indeed, their total destruction, for the woman of his choice was in no way pledged to him, and might during his absence be wooed and won by another. Then there was his parents. Every human probability was that his father would pass away from earth before the usual missionary term should be ended and the son be once more within the family circle. His mother, too, is getting feeble; her step has become less elastic, her eye less bright, within the last year or two, and everything points to her early release from the troubles of mortality.

What should he do?

The evening after receiving his notifi-

cation, the young man sat at his mother's fireside gazing thoughtfully into the glowing coals. He was a good son, and his gentle mother soon guessed that something important caused him to be so serious. She drew a chair close to his, and asked for that confidence that every child ought to be willing to share with its parents and that almost every good mother can obtain. With something very like a sob, he silently handed the letter to her. She read it, then threw her arms lovingly around her boy's neck.

"Of course, you are going to accept this call?" she asked tenderly.

"I don't know; I'm thinking the matter over," gloomily answered the young man.

"Think it over seriously, my son," responded she; "pray about it earnestly; but do all this from the certain and unshaken standpoint of one who wants to be obedient, not of one who wants to find excuses. My prayers will mingle with yours. I want you to go. No greater joy could come to this old heart than to know that my boy was faithful to every requirement of his religion; no greater honor could be mine than to feel that you, my son, were a valiant herald of life and salvation to your fellow-men."

"You really want me to go, then?" asked the boy; "would not you rather I should wait a year or two? It will be easier then; I can prepare myself better; and it will not be such a sacrifice as it seems now, when I shall have to let go of everything, just as I am trying to make a good beginning."

The mother folded her arms kindly around her boy's neck, argued with him as only mothers can with grown-up sons, pointed out the promises of God to those who obeyed His commandments,

and concluded by saying that if he wanted to honor her, and give evidence to her of a love like hers was for him, he would permit no delay in answering that he was willing and ready to go. His own tears fell upon his mother's gray hairs, but they were not tears of sadness; smiling through them, he said:

"Brave, good, little mother, you never asked me to do a wrong thing; you never gave me bad advice or set me other than a good example. Your prayers now prevail more than mine. I *will* go, in weakness perhaps, and with misgivings only as to my own fitness for the honor conferred upon me, and with no doubts as to the truth of the message I shall bear. The thought of you praying for my preservation from harm will cheer and strengthen me; while that thought is with me, I feel that I shall do nothing unworthy of such a mother, or of an Elder in the Church."

It was a happy scene, a brave resolution; and in the sweet communion of each other's spirits, these two, the aged mother and the youthful son, were in the enjoyment of such happiness as is rarely given to mortals.

There is little that we need to add to the incident; it tells its own story, and points its own moral. If we were writing for older people, we should urge them to follow the example of this mother; to win and hold the confidence of their children, is a triumph worthy of any parent's ambition. As we are writing for younger people, we urge them to follow the example of this dutiful son. No good father or mother ever asked a child to do anything that was wrong; and no boy or girl ever went astray who followed the example and heeded the advice of a good mother. The Spartan mothers were wont to gird their sons'

swords about them, and hand them their shields when they went forth to battle. Isn't it a thousand times better to send a boy forth bravely to save than to slay?

Editor Juvenile Instructor:

DEAR BROTHER:—1st. By what authority did John (Baptist) baptize and were they baptized for the remission of sin whom He baptized?

2nd. Was it necessary for those baptized of John to be baptized by Jesus, or His disciples, before they could receive the Holy Ghost?

3rd. Was there any remission of sin before the time of the Savior?

The foregoing questions were asked in Sunday School, and the answer raised a controversy. If you will please answer through the JUVENILE, you will confer a favor.

Yours respectfully,

A Subscriber.

The gospel, like its Author, is unchangeable and everlasting; it is the same in time and eternity. So, necessarily, are its laws and ordinances. The gospel was preached to Adam, and he was baptized. The results of baptism were then, as they have ever since been and are now, admission into the Church of Christ and the remission of sins. Baptism was recognized as an ordinance in the service of the true God by the Antediluvians, the Hebrews, the Nephites, and by all who worshiped Him correctly, as much so before the advent of the Savior in the flesh as in these latter days. Those who, in those earlier years, sincerely repented and were baptized by one having authority received the remission of their sins, equally with ourselves who accept that ordinance in this dispensation.

John the Baptist administered this holy rite by virtue of his lineage. He

was of the tribe of Levi and the son of a High Priest. Furthermore, he was ordained to the holy priesthood by an angel of God. We are directly told in the Book of Doctrine and Covenants that the lesser priesthood continued "with the house of Aaron among the children of Israel until John, whom God raised up, being filled with the Holy Ghost from his mother's womb;" "For he was baptized while he was yet in his childhood and was ordained by the angel of God at the time he was eight days old." (Sec. lxxxiv, 27, 28.)

Baptism by John was recognized by God, and it was unnecessary for men to be baptized again to obtain the remission of their sins. The Scriptures are silent as to whether Jesus required that His disciples should renew their covenants when they accepted Him as the Christ. In one case there is a statement made of the Apostles requiring certain men to be baptized, who had been, according to their account, baptized unto John's baptism, but from their ignorance of John's teachings regarding the Holy Ghost, the weight of argument appears to be with those who are of the opinion that the Apostles held that they had been baptized by an imposter or by one without authority rather than that John's baptism when legally administered was ineffectual.

When the Lord took Moses out of the midst of Israel, He took the Holy or Melchisedec Priesthood also, but, to use the language of the Book of Doctrine and Covenants, "the lesser priesthood continued, which priesthood holdeth the key of the ministering of angels and the preparatory gospel; which gospel is the gospel of repentance and of baptism, and the remission of sins." (Sec. lxxxiv, 25-27.)

As no one can give to another what

he does not possess himself, so the fact that John gave the authority to baptize to Joseph Smith and Oliver Cowdery, proves that he possessed it himself. And as those baptized under this authority were not required to be again baptized when the higher priesthood was restored, shows that John's authority was full and complete, both in the Messianic and Latter-day dispensations.

AN esteemed friend and patron of the JUVENILE INSTRUCTOR makes the following inquiry:

"Is it proper for young people to congregate in neighbors' houses on the Sabbath and indulge in games of play?"

The Sabbath is ordained as a day of rest and a day on which the Saints should specially devote their attention and turn their thoughts to spiritual matters. It is expected that the Saints will refrain from seeking amusement, as well as to avoid work at this time, and it is not right for young people to spend their time in games of any kind on the Lord's Day, though meeting together and engaging in elevating, interesting and instructive conversation is not at all improper. The Saints should not put on a sanctimonious air and long face, which at one time were thought to be necessary to the proper worship of God, nor should they be more anxious on the Sabbath to serve God than they are upon any other day. But there is an appropriateness of conduct and of action which all Latter-Day Saints should adopt on Sunday which will cause them to refrain from light-mindedness and folly, and prompt them to make it indeed a day of worship and of rest.

It would be quite proper, indeed advisable, where Sunday evening ward meetings are not held, that the Mutual Improvement Associations should hold

their meetings. The result would doubtless be gratifying in the increase of attendance of the young men and women.

A FRIEND makes the inquiry whether the earth is to be cleansed by fire before or after the Millennium. There are a great many passages of both ancient and modern scripture which go to show that the purification and change in the condition of our planet is to occur after the thousand years of peace, and when Satan has made his final and determined effort to conquer the hosts of heaven. The most pointed scripture, however, on this subject and a conclusive statement is that found in section twenty-nine of the Doctrine and Covenants, verses 22, 25:

And again, verily, verily, I say unto you, that when the thousand years are ended, and men again begin to deny their God, then will I spare the earth but for a little season;

And the end shall come, and the heaven and the earth shall be consumed and pass away, and there shall be a new heaven and a new earth,

For all old things shall pass away, and all things shall become new, even the heaven and the earth, and all the fullness thereof, both men and beasts, the fowls of the air, and the fishes of the sea;

And not one hair, neither mote shall be lost, for it is the workmanship of my hand.

SCHOOLBOYS' AMUSING BLUNDERS.

A SCHOOLBOY habit of placing upon a question some literal meaning other than intended by the examiner, often leads to answers as curious as unexpected. Thus an inspector asked a lad what were the chief ends of man, and he replied: "His head and feet."

Another youth, questioned as to where Jacob was going when he was ten years old, replied that he "was going on for eleven."

One specially unimaginative juvenile, called upon to say for what the Red Sea was famous, replied: "Red herrings!"

To the type of answers here in view belongs that of the little girl, daughter of a watchmaker, who, having repeated that she "renounced the devil and all his works," and being asked, "What do you understand by all his works?" answered, "His inside."

Something akin to this was an answer given by a boy whose father was a strong teetotaler, and upon whom it would appear that home influence had made a stronger impression than school lessons.

"Do you know the meaning of syntax?" he was asked. "Yes," he answered; "syntax is the dooty upon spirits."

An inspector who had been explaining to a class that the land of the world was not continuous, said to the boy who happened to be standing nearest to him:

"Could your father walk round the world?" "No, sir," was promptly answered. "Why not?" "Because he's dead," was the altogether unlooked for response.

As little anticipated, probably, was the answer made to another inspector, who asked:—"What is a hovel?" and was met with the reply, "What you live in."

Another peculiarity of the schoolboy mind is to put things negatively. As for example, a boy was asked to write a short essay on pins by way of an exercise in composition, and produced the following:

"Pins are very useful. They have saved the lives of a great many men, women, and children—in fact, whole families."

"How so?" asked the puzzled inspector, on reading this.

"Why, by not swallowing them," was the immediate reply.

On the same line was the essay of another schoolboy on the subject of salt, which he described as "The stuff that makes potatoes taste bad when you don't put it on."

THE ARTICLES OF FAITH.

(Lectures by Elder James E. Talmage, before the Church University Theology Class, Salt Lake City).

SUNDAY, Dec. 3, 1893.

BAPTISM.

NATURE OF THE ORDINANCE.—Among the Latter-day Saints, water baptism ranks as the third principle, and the first essential ordinance of the gospel. Complete baptism is indeed the gateway leading into the fold of Christ, the portal to the Church, the established ceremony of naturalization in the kingdom of heaven. The candidate for admission into the Church and kingdom, having obtained and professed faith in the Lord Jesus Christ, and having sincerely repented of his sins, is properly required to give evidence of this spiritual sanctification by participation in some outward ordinance, prescribed by authority as the sign or symbol of the new profession. The initiating ordinance appointed of God is baptism by water, to be followed by the higher baptism of the Holy Spirit, and as a result of this act of obedience, remission of sins is granted. How simple are the means thus ordained for admission to the chosen fold; they are within the reach of the poorest and weakest, as also of the rich and powerful! What symbol more expressive of a cleansing from sin could be given than that of baptism in water? Baptism thus becomes a sign of the covenant entered into between the repentant sinner and his Maker, that thereafter he will seek to observe the divine commands. Concerning this fact, Alma thus admonished and instructed the people of Gideon:

Yea, I say unto you, come and fear not, and lay aside every sin, which easily doth beset you, which doth bind you down to destruction, yea, come and go forth, and show unto your God that ye are willing to repent of your sins, and enter into a covenant with him

to keep his commandments, and witness it unto him this day, by going into the waters of baptism.*

The humbled sinner, convicted of his transgression through the bestowal of God's good gifts of faith and repentance, will hail most joyfully any means of cleansing himself from the pollution now so repulsive in his eyes; all such will cry out as did the stricken Jewish multitude on Pentecost, "What shall we do?" Unto such comes the answering voice of the Spirit, through the medium of scripture, or by the mouths of God's specially appointed servants, "Be baptized every one of you in the name of Jesus Christ, for the remission of sins." Springing forth as a result of contrition of soul, baptism has been very appropriately called the first fruits of repentance.†

THE INSTITUTION OF BAPTISM ON EARTH dates from the time of the earliest history of the race. As declared by Enoch, when the Lord manifested Himself to Adam after the expulsion from the Garden of Eden, He promised the patriarch of the race, "If thou wilt turn unto me and hearken unto my voice, and believe, and repent of all thy transgressions, and be baptized, even in water, in the name of mine Only Begotten Son, who is full of grace and truth, which is Jesus Christ, the only name which shall be given under heaven, whereby salvation shall come unto the children of men, ye shall receive the gift of the Holy Ghost, asking all things in his name, and whatsoever ye shall ask, it shall be given you. * * * And it came to pass, when the Lord had spoken with Adam, our father, that Adam cried unto the Lord, and he was caught away by the Spirit of the Lord, and was carried down into

* Alma vii, 15.

† Moroni viii, 25.

the water, and was brought forth out of the water. And thus he was baptized, and the Spirit of God descended upon him, and thus he was born of the Spirit, and became quickened in the inner man."*

Enoch preached the doctrine of repentance and baptism, and did baptize the people, and as many as accepted these teachings and submitted to the requirements of the gospel, became sanctified and holy in the sight of God; so that Enoch and his people and city were taken from the earth, and the saying went forth "Zion is fled."

THE SPECIAL PURPOSE OF BAPTISM is to afford admission to the Church of Christ with full remission of sins. What need of more words to prove the inestimable value of this divinely appointed ordinance? What gift could be offered the human race greater than a ready means of obtaining forgiveness for transgression? Salvation comes only through cleansing from guilt; Justice forbids the granting of universal and unconditional pardon for sins committed, except through obedience to ordained law, but means simple and effective are provided, whereby the penitent sinner may enter into a covenant with God, sealing that covenant with the sign that commands recognition in heaven, that he will submit himself to the laws of God; thus he places himself within the reach of mercy, under whose protecting influence he may win eternal life.

SCRIPTURAL PROOFS that baptism is designed as a means of securing to man a remission of his sins are abundant. John the Baptist was the special preacher of this doctrine in the days immediately preceding the Savior's ministry in the flesh, and the voice of

this priest of the desert stirred Jerusalem and reverberated through all Judea, proclaiming remission of sins as the fruits of acceptable baptism.* Saul of Tarsus, a zealous persecutor of the followers of Christ, while journeying to Damascus, intent on a further exercise of his ill-directed zeal, received a special manifestation of the power of God, and was converted with signs and wonders. He heard and answered the voice of Christ, and thus became a special witness of his Lord. Yet even this unusual demonstration of divine favor was insufficient. Blinded through the glory that had been manifested unto him, humbled and earnest, awakening to the terrible fact that he had been persecuting his Redeemer, he exclaimed in anguish of soul, "What shall I do, Lord." He was directed to go to Damascus, there to learn more of God's will concerning him. Gladly did he receive the Lord's messenger, devout Ananias, who ministered unto him so that he regained his sight, and then taught him baptism as a means of obtaining forgiveness.†

And Saul, known now as Paul, thereafter a preacher of righteousness, and an apostle of the Lord Jesus Christ, taught to others the same great saving principle, that by baptism in water comes regeneration from sin.‡

In forceful language, and attended with special evidences of divine power, Peter declared the same doctrine to the penitent multitude. Overcome with grief at the recital of what they had done to the Son of God, they cried out "Men and brethren, what shall we do?" Promptly came the answer, with apostolic authority, "Repent, and be baptized

* Mark i, 4. Luke iii, 3.

† Acts xxii, 1-16.

‡ Titus iii, 5.

* Pearl of Great Price—Writings of Moses.

every one of you in the name of Jesus Christ for the remission of sins."*

The prophets whose words are recorded in the Book of Mormon, gave the same testimony to the Western fold of Christ.

To this effect were the words of Nephi, the son of Lehi, to his brethren:

Wherefore, do the things which I have told you I have seen, that your Lord and your Redeemer should do: for, for this cause have they been shown unto me, that ye might know the gate by which ye should enter. For the gate by which ye should enter, is repentance, and baptism by water; and then cometh a remission of your sins by fire, and by the Holy Ghost.†

So did Alma teach the people of Gideon, as already quoted.‡ Nephi, the grandson of Helaman, immediately preceding Christ's advent upon earth, went forth amongst his people, baptizing unto repentance, from which followed "a great remission of sins.§ We hear the same prophetic voice, with the same burden of instruction for more than thirty years. Mormon declares to us "that there were none brought unto repentance, who were not baptized with water." Nephi ordained assistants in the ministry, "that all such as should come unto them, should be baptized with water, and this as a witness and a testimony before God, and unto the people, that they had repented and received a remission of their sins."||

Mormon adds his own testimony, as divinely commissioned of Christ, exhorting the people to forsake their sins and be baptized for remission thereof.¶

MODERN REVELATION concerning baptism and its object shows that the same importance is ascribed by the Lord to the ordinance today as in earlier times.

That there may be no question as to the application of this doctrine to the Church in this dispensation, the principle has been re-stated, the law has been re-enacted for our special guidance. In a commandment given through Joseph the Seer to Martin Harris, March, 1830, the latter is directed to declare glad tidings of the gospel to every people, "and," it is added, "thou shalt declare repentance and faith on the Savior, and remission of sins by baptism and by fire, even the Holy Ghost."* Elder William W. Phelps was ordained "to preach repentance and remission of sins by way of baptism in the name of Jesus Christ, the Son of the living God."†

REMISSION OF SINS is granted on certain specific conditions, all comprised in an acceptable and perfect baptism, but as repeatedly stated, baptism of water and of the Spirit to be acceptable must be preceded by true repentance and implicit faith in God. The first step towards the blessed state of forgiveness consists in the sinner confessing his sins; the second, in the penitent forgiving others who have sinned against him, and the third in his showing his acceptance of Christ's atoning sacrifice by obeying His requirements.

CONFESSION OF OUR SINS is essential, for without it repentance is incomplete. Baptism following insincere repentance is but a useless form; indeed its administration to an unworthy subject does but add to sin by making mockery of one of the most sacred ordinances of the Church. Baptism is not designed to wash away sin unacknowledged and unconfessed. The Apostle John tells us, "If we say we have no sin we deceive ourselves, and the truth is not in us. If

* Acts ii, 36-37.

† II. Nephi xxxi, 17.

‡ Alma vii, 14-15.

§ III. Nephi i, 23.

|| III. Nephi vii, 23-25.

¶ III. Nephi xxx, 2.

* Doc. & Cov. xix, 31.

† Doc. & Cov. Iv, 2.

we confess our sins He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."* We read also, "He that covereth his sins shall not prosper, but whoso confesseth and forsaketh them shall have mercy."† And unto the Saints in this dispensation the Lord has said, "Verily I say unto you, I, the Lord, forgive sins unto those who confess their sins before me and ask forgiveness, who have not sinned unto death."‡ And that this act of confession is included in repentance is shown by the Lord's words: "By this ye may know if a man repenteth of his sins: Behold he will confess them and forsake them."§

(2) THE SINNER MUST BE WILLING TO FORGIVE OTHERS, if he hopes to obtain forgiveness. Surely his repentance is but superficial if his heart be not softened to the degree of tolerance for the weaknesses of his fellows. In teaching His hearers how to pray, the Savior instructed them to supplicate the Father: "Forgive us our debts as we forgive our debtors."|| He led them not to hope for forgiveness if in their hearts they forgave not one another: "For," said He, "if ye forgive men their trespasses, your Heavenly Father will also forgive you; but, if ye forgive not men their trespasses, neither will your Father forgive your trespasses."¶

And forgiveness between man and man, to be acceptable before the Lord, must be unbounded. In answering Peter's question, "Lord, how oft shall my brother sin against me, and I forgive

him? till seven times?" the Master said, "I say not unto thee, until seven times; but until seventy times seven;" clearly intending to set no limit of number, but to teach that man must ever be ready to forgive. On another occasion He taught the disciples, saying, "If thy brother trespass against thee, rebuke him, and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee saying, I repent, thou shalt forgive him."*

Illustrating further the divine purpose to mete unto men the measure they mete unto their fellows,† the Savior put forth to His disciples a parable of a king, to whom one of his subjects owed an enormous sum of money, ten thousand talents; but when the debtor humbled himself and pleaded for mercy the compassionate heart of the king was moved and he forgave his servant the debt. But the same servant, going out from the presence of the king, met a fellow-servant who was indebted to him in a paltry sum; forgetting the mercy so recently shown unto him, he seized his fellow-servant and cast him into prison till he would pay the debt. Then the king hearing of this sent for the wicked servant, and denouncing him for his lack of gratitude and consideration, handed him over to the tormentors.‡

The Lord will not listen to petitions or accept an offering from one who has bitterness in his heart toward others; "First be reconciled to thy brother, and then come and offer thy gift.§" In His revealed word to the Saints in this dispensation the Lord has placed particular stress upon this necessary condition:

* I. John i, 8-9. See also Psalms xxxii, 5; xxxviii, 18. Mosiah xxvi, 29-30.

† Prov. xxviii, 13.

‡ Doc. & Cov. lxiiv, 7.

§ Doc. & Cov. lviii, 43.

|| Matt. vi, 12. See also Luke xi, 4.

¶ Matt. vi, 14-15. III. Nephi xlii, 14-15.

* Luke xvii, 3-4.

† Matt. vii, 2. Mark iv, 24. Luke vi, 38.

‡ Matt. xviii, 23-25.

§ Matt. v, 23-24. III. Nephi xlii, 23-24.

"Wherefore I say unto you that ye ought to forgive one another, for he that forgiveth not his brother his trespasses, standeth condemned before the Lord, for there remaineth in him the greater sin;"* and to remove all doubt as to the proper subjects for human forgiveness it is added, "I, the Lord, will forgive whom I will forgive, but of you it is required to forgive all men."

(3) FAITH IN CHRIST'S ATONING SACRIFICE constitutes the third essential condition in obtaining remission of sins. The name of Christ is the only name under heaven whereby men may be saved;† and we are taught to offer our petitions to the Father in the name of His Son. Adam received this instruction from the mouth of an angel,‡ and the Savior personally instructed the Nephites to the same effect.§ But no person can truthfully profess faith in Christ, and refuse to obey His commandments: therefore obedience is essential to remission of sins; and prominent among the essential requirements is baptism. Mormon thus sets forth the conditions to be complied with in order that forgiveness of sins may be obtained:

And the first fruits of repentance is baptism; and baptism cometh by faith, unto the fulfilling of the commandments; and the fulfilling the commandments bringeth remission of sins; and the remission of sins bringeth meekness and lowliness of heart, and because of meekness and lowliness of heart, cometh the visitation of the Holy Ghost, which Comforter filleth with hope and perfect love, which love endureth by diligence unto prayer, until the end shall come, when all the saints shall dwell with God.||

FIT CANDIDATES FOR BAPTISM.—The prime objects of baptism being admission to the Church, whereby remission of sins is secured, and this coming only

through the exercise of faith in God and true repentance before Him, it naturally follows that baptism can in justice be required of those only who are capable of exercising faith and working repentance. In a revelation on church government given through Joseph the Prophet, April, 1830, the Lord specifically states the conditions under which persons may be received into the Church through baptism: these are His words:

All those who humble themselves before God, and desire to be baptized, and come forth with broken hearts and contrite spirits, and witness before the Church that they have truly repented of all their sins, and are willing to take upon them the name of Jesus Christ, having a determination to serve him to the end, and truly manifest by their works that they have received of the Spirit of Christ unto the remission of their sins, shall be received by baptism into His Church.*

Such conditions exclude all who have not arrived at the age of discretion and responsibility; and by special commandment the Lord has forbidden the Church to receive any who have not attained to such age.† (See note 1.) By revelation the Lord has designated eight years as the age at which children may be properly baptized into this Church, and the Latter-day Saint parents are required to prepare their children for the ordinances of the Church by teaching them the doctrines of faith, repentance, baptism, and the gift of the Holy Ghost; and any failure in this requirement will be accounted by the Lord as a sin resting upon the heads of the parents.‡

INFANT BAPTISM.—The Latter-day Saints therefore are opposed to the practice of infant baptism, which indeed they believe to be an abomination in the eyes of God. No one having faith in the word of God can look upon the child as it comes from the divine presence as

* Doc. & Cov. lxiv, 8-10.

† Pearl of Great Price.

‡ Pearl of Great Price—Writings of Moses.

§ III. Nephi xxvii, 5-7.

|| Moroni viii, 25-26.

* Doc. & Cov. xx, 37.

† Doc. & Cov. xx, 71.

‡ Doc. & Cov., lxxviii, 25-27.

impure; such an innocent being needs no initiation into the fold, for it has never strayed therefrom; it needs no remission of sins, for it is sinless in the eyes of Purity, and should it die before it has become contaminated by actual participation in the sins of earth, it will be received again, without baptism, into the presence of its God. Yet there are many professedly Christian teachers who declare that as all children are born into a wicked world they are themselves wicked, and must be cleansed in the waters of baptism to be made acceptable to God. How heinous is such a doctrine!—the child to whom the Savior pointed as an example of emulation of those even who had received the holy apostleship,* the Lord's selected type of the kingdom of heaven, the favored spirits whose angels do stand forever in the presence of the Father, faithfully reporting all that may be done unto their sacred charges†—such souls are to be rejected and cast into torment because their earthly guardians failed to have them baptized. To entertain such a belief is sin.

THE HISTORY OF INFANT BAPTISM is instructive, as throwing light upon the origin of this erratic practice. It is certain that the baptism of infants, or pedobaptism (Greek *paídos*, child, and *baptismos*, baptism) as it is styled in theological lore, was not taught by the Savior, nor by His apostles. Some point to the incident of Christ blessing little children, and rebuking those who would forbid the little ones coming unto Him‡ as an evidence in favor of infant baptism, but, as Bishop Jeremy Taylor has tersely replied: "From the action of Christ's blessing infants, to infer they

are to be baptized proves nothing so much as that there is a want of better argument; for the conclusion would with more probability be derived thus: Christ blessed infants, and so dismissed them. but baptized them not; therefore infants are not to be baptized." There is no authentic record of infant baptism being observed during the first two centuries after Christ, and the practice probably did not become general till the fifth century; from the last-named time, however, until the Reformation it was accepted by most of the professed Christian churches. But even during that dark age many theological disputants raised their voices against this unholy rite. (See note 2.) In the early part of the sixteenth century a sect rose into prominence in Germany under the name of Anabaptists (Greek *ana* again, and *baptizo*, baptize) distinguished for its violent opposition to the practice of pedobaptism, and deriving its name from the requirement made of all its members who had been baptized in infancy that they be baptized again. This denomination, commonly called the Baptists, has become greatly divided by internal disputes and schisms, but in general they have maintained a unity of belief in opposing the baptism of irresponsible children.

Some pedobaptists have attempted to prove an analogy between baptism and circumcision; but for such position there is no scriptural warrant. Circumcision was made the mark of a covenant between God and His chosen servant Abraham,* a symbol regarded by the posterity of Abraham as indicative of their separation from the idolatrous practices of the times, and of God's acceptance of them; and nowhere is circumcision

* Matt. xviii, 1-6.

† Verse 10.

‡ Matt. xix, 13. Mark x, 13. Luke xviii, 15.

* Gen. xvii, 1-8.

made a means for remission of sins. That rite was applicable to males only; baptism is administered to both sexes. Circumcision was to be performed on the eighth day after birth, even though such should fall on the Sabbath.* In the third century a council of bishops was held under the presidency of Cyprian, Bishop of Carthage, at which it was gravely determined that to postpone baptism until the eighth day after baptism was dangerous, and consequently not to be allowed.

INFANT BAPTISM IS FORBIDDEN IN THE BOOK OF MORMON, from which fact we know that discussion upon this subject arose even among the Nephites, some time before their extermination by the Lamanites. Mormon having received special revelation from the Lord concerning the matter, wrote an epistle thereon to his son Moroni, in which he denounces the practice of infant baptism, and declares that everyone who supposeth that little children need baptism is in the gall of bitterness, and in the bonds of iniquity, denying the mercies of Christ, and setting at nought His atonement and the power of His redemption. (Read the entire epistle.†)

NOTES.

1. PREPARATION FOR BAPTISM.—The doctrine that baptism, to be acceptable, must be preceded by efficient preparation, was generally taught and understood in the days of Christ, as also in the so-called Apostolic period, and the time immediately following. But this belief gradually fell away, and baptism came to be regarded as an outward form, the application of which depended little if at all on the candidates' appreciation, or conception of its purpose, and, as stated in the text, the Lord deemed it wise to re-announce the doctrine in the present dispensation. Concerning the former belief a few evidences are here given:

"In the first ages of Christianity men and women were baptized on a profession of faith in the Lord Jesus Christ."—*Canon Farrar*.

* John vii, 22-23.

† Moroni viii.

"But as Christ enjoins them (Mark xvi, 16) to teach before baptizing, and desires that none but believers shall be admitted to baptism, it would appear that baptism is not properly administered unless when it is preceded by faith." * * * In the Apostolic age 'no one is found to have been admitted to baptism without a previous profession of faith and repentance.'—*Calvin*.

"You are not first baptized, and then begin to receive the faith, and have a desire; but when you are to be baptized, you make known your will to the Teacher, and make a full confession of your faith with your own mouth."—*Arnobius*—a Rhetorician who wrote in the latter half of the third century.

"In the primitive church, instruction preceded baptism, agreeable to the order of Jesus Christ—'Go, teach all nations, baptizing them,' etc."—*Saurin*, (a French protestant; 1677-1730.)

"In the first two centuries no one was baptized, except being instructed in the faith and acquainted with the doctrine of Christ, he was able to profess himself a believer; because of those words, 'He that believeth and is baptized.'"—*Salmasius*, (a French author. 1588-1635.)

2. HISTORICAL NOTES ON INFANT BAPTISM.—"The baptism of infants, in the two first centuries after Christ was altogether unknown. * * * The custom of baptizing infants did not begin before the third age after Christ was born. In the former ages no trace of it appears; and it was introduced without the command of Christ."—*Curcellæus*.

"It is certain that Christ did not ordain infant baptism. * * * We cannot prove that the Apostles ordained infant baptism. From those places where baptism of a whole family is mentioned (as in Acts xvi, 33: 1 Cor. i, 16) we can draw no such conclusion, because the enquiry is still to be made, whether there were any children in the families of such an age that they were not capable of any intelligent reception of Christianity; for this is the only point on which the case turns. * * * As baptism was closely united with a conscious entrance on Christian communion, faith and baptism were always connected with one another: and thus it is in the highest degree probable that baptism was performed only in instances where both could meet together, and that the practice of infant baptism was unknown at this (the Apostolic) period. * * * That not till so late a period as (at least certainly not earlier than) Irenæus, a trace of infant baptism appears; and that it first became recognized as an Apostolic tradition in the course of the third century, is evidence rather against than for the admission of its Apostolic origin."—*Johann Neander*, (a theologian who flourished in the first half of the present century.)

"Let them therefore come when they are grown up—when they can understand—when they are taught whither they are to come. Let them become Christians when they can know Christ."—*Tertullian*, (one of the Latin "Christian Fathers," he lived from 150 to 220

A. D.) Tertullian's almost violent opposition to the practice of pedobaptism is cited by Neander as "a proof that it was then not usually considered an Apostolic ordinance; for in that case he would hardly have ventured to speak so strongly against it."

Martin Luther, writing in the early part of the sixteenth century, declared: "It cannot be proven by the sacred scriptures that infant baptism was instituted by Christ, or begun by the first Christians after the apostles."

"By *tekna* the Apostle understands, not infants, but posterity: in which signification the word occurs in many places of the New Testament; (see among others ohn viii, 39) whence it appears that the argument which is very commonly taken from this passage for the baptism of infants, is of no force, and good for nothing."—*Limborch*, (a native of Holland, and a theologian of repute; he lived 1633—1712.)

CHURCH SCHOOL PAPERS.

OFFICE OF THE GENERAL BOARD OF
EDUCATION, January 15th, 1894.

Summit Stake Academy.—On Friday, December, 22nd, the closing exercises for the first semester of the Summit Stake Academy, at Coalville, received a special importance; not only through the creditable manner in which they were conducted, but also, and particularly so, through an event that marked an epoch in the educational history of that Stake of Zion, viz., the entrance of the teachers and students into the newly erected Academy building, the first of the kind erected in that Stake. The building contains two large classrooms, separated by folding doors, and joined by a commodious vestibule. Specifications of the building will be given after the dedication, at the close of the second semester, as many improvements are yet waiting their completion. Much credit is due to President W. W. Cluff and his associates of the Board of Education, and to the Building Committee, for the judicious manner in which the enterprise, both in regard to architecture and to finances, is

being conducted. The program of the closing exercises reflect much credit upon the Principal, Brother Frank Olson, and his Assistant, Miss Mabel Pratt, not only in the design, but also in the execution. A sumptuous dinner in the Tabernacle was provided by the lady students for the members of the Board, authorities of the Stake, patrons of the school, and visitors. This was followed by a public meeting at which the General Superintendent addressed a large audience in the educational interest.

Church Schools Discontinued.—Wasatch Stake Academy, at Heber City, and L. D. S. Seminary, at Springville.

Central District Convention.—Principals and teachers of the L. D. S. College, Davis Stake Academy, Central Seminary, and Eighteenth Ward Seminary, met in the Assembly Hall of the L. D. S. College, Saturday, December 16th, at 1 p. m., Prof. Willard Done presiding. The undersigned, by special invitation, addressed the Convention, on the "Monitorial System." The subsequent discussion on the subject of the lecture brought out some interesting items connected with this disciplinary feature of education.

Teachers' Compensation.—In conformity with the suggestion approved by the First Presidency, and recommended by the General Superintendent at the annual convention (see Church School Papers, No. 23), most of the teachers in our Church School Organization entered upon their labors for the present academic year on the pro rata plan, taking their chances for the pay. While in some instances the Boards of Education, the authorities and the people generally fully appreciate the devotion of their teachers and render them all possible support to the great advantage of the youth, observations, on the other hand,

have been made of inexcusable indifference on the part of those whose duty it is to make every effort for the advancement of the cause of true education. This spirit of indifference has manifested itself in one or two localities to such an extent as to charge teachers with "hanging on to the Church schools for the sake of making a living." To all such persons be it stated, that the General Superintendent does not know of one Principal or regular teacher in our Church School Organization this year, that could not have obtained, upon application, a better financial position. These pro rata teachers have entered, as far as we know, upon their duties this year in a missionary spirit, and should be entitled, therefore, to the faith, prayers, and practical support of the Saints.

Religion Classes. The importance of this movement is beginning to be understood in constantly widening circles, and stake authorities and Sunday school superintendents are discovering the assistance which they can derive from the labors of these classes. In response to the numerous requests to publish some outlines of the work to be done in these classes, some points based upon a circular of Prof. Jos. B. Keeler, Superintendent of Religion Classes of Utah Stake of Zion, addressed to all the Bishops of that stake, are herewith suggestively presented for the guidance of the respective authorities:

1. The Bishop, his two Counselors, and the Sunday School Superintendent, should constitute the Ward Board of Education, and supervise the organization and conduct of the Religion Classes of the Ward.

2. Available district school teachers and Sunday school workers should be obtained for the work, as far as possible.

3. Classes should not consist of more than forty pupils. In case of need, parallel classes ought to be organized.

4. Use for opening exercises S. S. Hymn Books, and let the pupils open and close with prayer as often as possible. Open a prayer list for volunteers, giving always due credit for each act.

5. The object of the Religion Classes is not so much *theoretical instruction* as *practical training*. Hence, testimonies, family and secret prayers, blessings on the food, recitations of the Lord's Prayer, explanations of the Sacrament and other ordinances, Ten commandments, Articles of Faith, etc., after due explanations, should form the curriculum for the Primary Grade. The instructing and training in the duties and requirements of the different degrees of the Priesthood, preparatory to the labors in the respective quorums, should constitute the basis of the work for the higher grade.

6. In both grades, however, the fact must be kept in mind, that the Religion Classes are supplementary to the Sunday school work, and any instruction or request which the Sunday school superintendent may make for assistance in his aims should receive careful consideration.

7. Additional points on this subject will be given from time to time, as experience may suggest. Stake authorities may, perhaps, make arrangements with Brother J. B. Keeler to supply them with copies of his circular for their individual use.

By order of the General Board of Education.

Dr. Karl G. Maeser, Gen. Supt.

LIVE well, how soon soe'er thou die.
Thou art of age to claim eternity.

THEY DIED IN THE LORD, AND THEIR END WAS PEACE.

AT the earnest request of a number of the friends and patrons of the JUVENILE, I send for publication the particulars of one natural and three accidental deaths, all of which are remarkable, and brought deep grief, not only to the hearts of the bereaved parents and the immediate friends of the deceased, but this whole community was shocked and plunged into profound sorrow on learning of the sad occurrences. They were all members of the Sabbath schools.

The first of whom I will speak is Frank Louis Parker, son of Gilbert Parker and Louise Roman Parker. He was born at South Hooper, Davis County, Utah, June 15th, 1887. As soon as he was old enough and able, he began to attend Sabbath school and the Primary Association meetings, in which, for a child of his age, he took great interest. Nearly three years since he became severely afflicted with tumors, one on each side of his head.

These excrescences grew to large dimensions—indeed they became, each one, larger than the child's head. All known remedies were applied, but to no good purpose. They retarded his growth—in fact prevented it, and for more than two years his body has remained in *statu quo*. Surgeons were afraid to operate on the tumors, and nothing remained for the little boy but to bear his affliction in patience, which he did, until the end came.

He had great faith in the ordinances for the healing of the sick, and he always found much relief whenever he was administered to. He continued his attendance at Sunday school until a short time before his demise. About one week previous to this event his father, during the night, had a dream,

in which a heavenly messenger visited him, and asked him why he and his wife were so unwilling to give up "Frankie." The messenger said the child was "wanted on the other side." This vision and inquiry were repeated three times during the night, and did much towards reconciling the anxious parents to the will of their Heavenly Father, although they were devoted to their beloved, afflicted boy.

On the 19th of December, 1893, Elder Love administered to the boy, and he experienced relief. About 8 o'clock in the evening of the same day he called his father to him and said, in a calm, quiet manner: "Father, I am going to die; I know it, and there is no power on earth that can save me. Send for the Bishop (Bishop Cook), for I want him to bless me once more before I die." The Bishop was sent for. He arrived about 9 o'clock, and blessed the child. One hour later the spirit of little Frankie Parker took its flight to the paradise of God.

Since his death his father has had another vision, in which he saw his son in the spirit world, happy in the society of his little brother, who had preceded him there about a year.

The tumors had disappeared, and there were no traces of them.

The other deaths are of a distressing character, and cast a gloom over every settlement in Weber county, as the parents are widely known and highly respected. On Tuesday afternoon, December 26th, 1893, three boys, Tracy F. Bingham, Oscar Bingham, and Carl John Ahlander, of Riverdale, Weber County, went on the Weber River to skate. About one hundred and fifty yards south of the bridge is a large, deep hole. The water is still, the current having left it. It was coated over with ice, and on it the

boys were enjoying themselves. In a short time one of them discovered that the ice was too thin to bear them. He warned his companions, and started for the shore. He had scarcely uttered this warning before the ice broke and the three were plunged into the deep water. The event proved fatal to all of them.

The alarm was given, help was soon at hand, medical assistance was called, but all attempts to resuscitate them were in vain. Their spirits had fled from their tabernacles. The bodies were taken to the residence of Bishop S. Bingham, father of two of the boys, and there laid out, side by side, wrapped in the same winding sheet.

The funeral services were held in the Riverdale meeting-house, on Thursday morning, December 28th. Long before the hour for the services the late residences of these much-loved youths were thronged with sympathizing friends from far and near, who had come to condole with the parents and kindred in their sad and terrible bereavement. Hundreds of persons who could not gain admission to the building remained standing on the outside during the entire services.

The speakers at the funeral each found his task a difficult one, while amid the audible signs of deep, uncontrollable grief, to administer words of consolation to fathers, mothers and other members of the households, who for some time hence will look forward with sorrowful eyes on the vacant chairs in their family circles. The Elders pointed out the glorious future which awaits their sons when the archangel's trump shall sound which shall call forth their sleeping dust to life again.

Then it will be, they said, that these children will be restored to the family circle, and to all the enjoyments of life

in an intensified degree on a sanctified earth, when there will be no more separation, no pain nor death, but when they will live forevermore. They petitioned the ever merciful Father to pour into the afflicted souls of the mourners the balm of peace, the spirit of consolation, to help them to become reconciled to His will, assuring them that He doeth all things for the best. Their loved ones are taken from the evils to come; they rest in sweet tranquility, and are forever beyond the power of the fell destroyer of the human race.

After the hundreds who had gathered there had viewed the remains, an immense cortege was formed—thought to have been the largest ever seen in this county, consisting of nearly 120 carriages—the bodies were placed in one vehicle, and the procession took up its solemn march to the Ogden cemetery, where all that is mortal of the three children were laid to rest, the two brothers in one grave, and the other in the family burial ground.

Tracy F. Bingham was born at Riverdale, Weber County, Utah, August 24, 1882. Oscar Bingham was born at the same place August 18, 1885. They were sons of Bishop Sanford Bingham and Agnes Fife Bingham. Carl J. Ahlander was born in Norway, September 23, 1882. He was the son of Andrew Ahlander and Carron Anniata Johanson Ahlander. He was left motherless about five years since, and in the same week his sister died.

I cannot close this feebly written notice without placing on record the noble and heroic deed of Tracy F. Bingham in his self-sacrificing attempt to save the lives of his companions. Tracy had battled with the waves and had won his way to terra firma. He was alive, safe, and beyond danger. When on the banks of the river he looked back and

saw his companions struggling fiercely with the watery elements, the sight was too much for his magnanimous soul. He could not endure it—it was agonizing to him. He at once plunged back into the destroying elements, and for a time struggled heroically to save their young lives; but, alas! the result was fatal! He lost his own life. It is written in the Holy Book that greater love hath no man for another, than he who lays down his life for a friend. This Tracy F. Bingham did. His deeds and his name will live in the memory of generations who come after him. History will preserve it, that those who read may be stimulated to emulate his disinterested love to his fellows. They all bore excellent characters for morality, truthfulness and strict attention to their religious duties.

Joseph Hall.

POACHING IN BOHEMIA.

A Chance Shot.

(CONTINUED FROM PAGE 48.)

CHAPTER III.

THE next forenoon, as these three recruits to the ranks of Bohemia loitered in their little sitting room, the girls adding some finishing touches to its adornment, Dalrymple deep in the daily paper, there came a soft rap on the door, which Janet hastened to answer. She found a diminutive figure, clad in a trailing skirt which lay on the ground a yard all around, a lace mantilla on the plump shoulders, a bonnet with long ties streaming down either side of a roguish face, one hand lost in a kid glove twice its size, and the other proudly clasping the ivory handle of a large black parasol spread over a tiny golden head.

"Oh, you funny little mite!" cried Janet, throwing the door wide open, that the others might enjoy a sight of the extraordinary spectacle. "What do you want, and where do you come from?"

"I lives up stairs, an' I come to call on you," replied the mite, with dignity.

"You dear child. Could anyone have a more enchanting guest?" exclaimed the young girl, lifting the pretty maid in her arms, her own eyes shining with fun as she abetted the escapade by carrying the small visitor into the room and shutting the door, when she proceeded to exhibit her captive to her companions, in triumph.

"What is your name, my dear?" asked Olive.

"Dor'thy Graham," answered the child, gazing in undisguised admiration at the handsome girl, in her pretty morning gown.

"And whom do you belong to?" asked Cliff, reaching out his hand to touch a golden tendril that had strayed from beneath the brim of the sober brown bonnet.

"To mamma and Uncle Tom. I loves my papa some, but I doesn't belong to him," replied the little one, with decision, while the young people exchanged wondering glances. But their own turn was coming. Patting the folds of her long skirt and tossing her bonnet strings back from her pink cheeks, the small body turned inquisitor. Directing the gaze of her sweet blue eyes full upon Olive Dalrymple, she asked solemnly:

"Is you 'spectable?"

"Respectable?" said Miss Dalrymple, her cheeks aflame. "Is that what you mean? Respectable?"

With a vague consciousness of her own audacity, Dorothy bobbed her little head in assent, looking from one to the other, in abashed silence. Dalrymple

and Miss Duncan, after their first moment of embarrassment, met each other's eyes, and laughed outright, in the irresponsible manner that characterized them.

"Miss Dorothy," said the young man, when he had recovered his gravity, "I hope we are respectable. What do you think about it yourself?"

"I sink so, an' my mamma sinks so, too," the child hastened to explain, dimly aware that her inquiry was for some reason not strictly in accord with the demands of visiting etiquette.

"I am sure that we are respectable," insisted Dalrymple with growing confidence. "And to prove to you that we are perfectly respectable, Miss Dorothy, I am going to make a pop-gun of this piece of bamboo, and you shall play soldier with me, Dorothy. How will that please you?"

"Oh, I know how to play soldier," cried the wee visitor, scrambling down from Janet's lap. "Uncle Tom plays soldier an' fight Injuns. We play it lots—me an' Uncle Tom."

In a few minutes the young man had constructed a very creditable pop-gun from a bamboo rod, and fitted a rod to it. Discarding her borrowed finery, the child joined with great glee in the sport, and it was not long before Janet, watching the play with jealous eyes, forsook her dignity and joined them. In the midst of their sport, there came a step in the hall outside the door. The pop-gun happened to be in Janet's hands.

"Injuns! Shoot!" cried little Dorothy, in an assumed panic.

Expecting that the step would go on, Janet aimed the gun at the door, and, as ill luck would have it, the cork flew directly in the eye of a young man who was on the point of entering, without

the formality of knocking. He sprang back in dismay.

"Oh, dear, I have put out your eye," exclaimed the girl in distress, forgetting that such a judgment was no more than the intruder deserved.

"N—no. I think it is only a temporary injury," answered the stranger, applying his handkerchief to the injured optic and trying to speak reassuringly. "What was it, anyhow? A minie ball, or a simple bullet?"

"It was nothing in the world but a cork," said Janet, awake now to the stranger's presumption, trying to speak with offended dignity, and signally failing.

"A cork!"

"A cork from this pop-gun."

"Oh!"

The gentleman tried to speak in a matter-of-fact tone, as if it were an every-day experience to be shot with a pop-gun in the hands of a young lady, on entering a strange door. Then he added, in a more natural voice:

"I am afraid I am the one who ought to apologize. The fact is, I came home a few minutes ago, to find my sister—we live on the floor above—distracted over the mysterious disappearance of her little daughter."

"Uncle Tom, is you killed?" piped a very small and very contrite voice, and a frightened face peeped out from the shelter of the young sculptor's legs.

"So you are here, little girl, I thought my ears could not deceive me," and the stranger caught wee Dorothy in his arms and kissed her. The next moment he turned pale and dropped into a chair that stood near the door.

"Oh dear! is it your eye? Shan't I bring you a wet cloth? I am afraid it is dreadfully hurt."

"Not at all. It doesn't amount to

anything," insisted the strange gentleman valiantly, winking very hard and trying to look the girl in the face with his well eye, thereby contriving to give a peculiar and sinister expression to a countenance that was at best possessed of little beauty, and that commended itself only for its manliness and rugged purpose.

"I'll be all right in a moment," he hastened to assure them. "I should have introduced myself before. I'm a newspaper man: Seymour, of the *Daily Index*. I've been out all night on a tough detail. Fact is, I've hardly eaten or slept for the last thirty-six hours. If you really would like to make amends for the injury you have done me," turning his unhurt eye again upon Janet with a comical expression, "I would be perfectly willing to be shot in the other eye, for a cup of that fragrant beverage over there," indicating the table, where a delicate wreath of steam curled upward from the forgotten coffee-pot, standing on a small gas heater.

This suggestion was made so innocently and in such good faith, that no one remembered the ordinary rules of conventionality. Dalrymple himself hastened to pour out a cup, remarking genially:

"You remind me of Molly Molasses, an old Penobscot Indian we used to see when we spent our summers in New England. Some one gave her a bottle of whisky to rub on a sore toe. She drained it to the last drop, then tapped her foot softly, saying, 'You go there!'"

They all laughed at this reminiscence, trite as it was to three of them; while Janet supplemented the steaming cup with a plate of delicately browned rolls, and dropped a couple of eggs into an enameled bowl that she had filled with water and placed over the gas

"If we have cheated you out of your breakfast by taking possession of your dear little niece, you must let us make it up to you," she said with a charming smile.

As the visitor lifted the cup to his lips, he put it down, with a sudden twinge of conscience. "My sister."

"I will run up and explain," volunteered Dalrymple. "Where is she?"

"Room 45, next floor," replied the guest, availing himself of the offer without the least embarrassment. "The number's off, but you'll know the door by a rather clever cartoon of your humble servant, sketched on the panel by a young friend of mine. This cup of coffee," raising his eyes gratefully to Janet, "would restore sight to the blind."

This acquaintance, so oddly begun, was destined to play an important part in the lives of the three new-comers in Bohemia.

Flora Haines Loughead.

(TO BE CONTINUED.)

DESERET SUNDAY SCHOOL UNION DEPARTMENT.

The Grading of the Sunday Schools.

SUGGESTIONS.

WE have now arrived at that stage in our Sabbath school work when the General Superintendency and Deseret Sunday School Union Board are extremely anxious that more advanced methods, looking to still higher religious training should be attained in the Sabbath school. By a critical, careful and scientific study of the human mind and its operations, leading educators are able to mark out courses of instruction for almost, "exact education," where, in the shortest time greater results are achieved, and instructions given suited

to the needs of the children during their period of growth. This brings us face to face with a new era in the methods and systems of teaching in secular education, which the Sabbath school, with its limited time for religious instruction, should not be behind in adopting, that the mind may not be educated at the expense of the heart, but that religious and moral education should be so thorough that they will be the motive power for good throughout life. While it is true that old methods and habits early formed cluster around us like moss upon the trees and rocks, they should not stand in the way of more useful and better methods, and we trust no one will attempt to hinder the organization and grading of the Sabbath schools of Zion, as recommended by the Union Board from time to time, but that every lover of the young will aid in reaching that end so desirable and for which the Sunday schools are established, viz., the religious and moral training of the young.

Nearly two years ago, a committee appointed for that purpose prepared a little work entitled, "A Guide for the officers and teachers of Sunday schools in the various Stakes of Zion," which was published and distributed among the Sunday schools by the Deseret Sunday School Union Board. In June, 1892, from the 13th to 18th inclusive, Dr. Karl G. Maeser, under the auspices of the Union Board, delivered a course of six evening lectures on Sunday school work, supplementing and explaining the Guide. These, also, have been printed and distributed among the Sunday schools of Zion. With these aids, the Sunday schools are making very favorable progress, in the discipline and methods of teaching; at the same time the Normal Sunday School Training Classes at Provo are doing much to raise

the standard of teaching and imparting knowledge to the students.

As the plan for conducting and grading seems to many not clearly defined, a number of suggestions have been prepared and are herewith presented. It is desired that they be adhered to as closely as possible where the facilities will admit.

The Sabbath morning exercises should be conducted in the following order: As the students or visitors enter, a teacher or some genial person should welcome them with a kind word, and each pupil should be assigned to his or her proper class. The school should be called promptly at 10 a.m. and opened with singing by the entire school, the roll of officers and teachers should be called, an appropriate prayer offered, and again the school should unite in singing. The minutes in which the number of male and female officers and teachers, as well as the male and female pupils should be included and make mention of the subject taught in each class every Sunday. In this way the progress may be noted.

Then should follow the administration of that sacred ordinance "the Sacrament of the Lord's Supper," during which the most profound silence should be maintained. If deemed necessary, a few remarks may be made to the children as to the nature of this ordinance, and why they partake of it, or appropriate hymns may be sung by the children, or music rendered by the organist in a soft and reverent style.

The students should then march in order to their respective places of study to appropriate music on the organ, and the studies pursued as prepared by and in accordance with the wishes of the Union Board. When the class work is finished, the school should re-assemble, and all partake of the spirit infused

by the benediction. When on the outside of the building, the children should regard the ground as sacred, and not give way to boisterous loud laughing and unwise talking, but should leave the ground as orderly as they enter.

GRADING.

The grading of the Sunday schools is the process of assigning each pupil to the department suited to his capacity and arranging the departments in such a way as to enable the pupils to progress by a logical succession of studies. It is an important movement, and one that is fraught with much labor and requires excellent judgment and consideration on the part of those who are to organize the school into departments, and those who are to do the teaching. The assigning of the pupils according to age to a certain grade is not enough.

Indeed the aptness and natural ability of the pupil must be considered as much, or even more, than age, that the food best suited to stimulate a healthy religious growth may be given at the proper time.

Owing to the varied conditions and the diversified facilities of the respective wards, the question of how to accomplish this grading can only be answered in a general way; and the good judgment of the superintendency and teachers must be used to adapt the work of grading so as to result most beneficially to each individual school. However, speaking in a general way, each school should be graded into four departments, where there are sufficient number of pupils, and proper facilities.

The primary grade should include the smaller children under say 8 years of age; first intermediate from 8 to 12 years of age; second intermediate from 12 to 16 years of age; and the higher department from 16 years of age and upward.

These departments should not be subdivided into smaller classes, but kept as one and instructed as a whole by capable teachers.

Much, very much, will depend on the ability and aptness of the pupils as to which of these grades they should be assigned, and herein is where a wise and thoughtful Superintendent and teacher must use great care that no one may be injured by the change, and that each pupil may be placed in the department best fitted to his capacity.

Over each of these four departments there should be a head teacher, with two or three good faithful assistants, all laboring under the direct supervision of the superintendency. The Superintendent should lay out a general plan for the whole school for six or nine months, or a year and this should be explained to and concurred in by all the teachers, that harmony may exist. Then the head teacher of each department should meet with his assistants and plan out in detail the work assigned to each respective department, and take some part in the class, either conducting the singing, or relating some anecdote, or questioning the students, or imparting some lesson, which should have a moral—should always teach some special principle. By thus taking part each Sunday, every teacher will obtain experience, and the students get a change; besides it is an incentive for teachers to always be present and prepared. At the end of every three months' work, each department should give a review of the actual work in the class. This review which should be brief, may be conducted before the whole school after the other exercises are over. One department only should be reviewed during one Sabbath, and by taking the classes alternately, a review before the entire school may be had every few weeks, and all members

of the school thereby will have an opportunity to learn of the work being done.

While the secretary should record in the minutes the number of male and female pupils present each Sunday, the respective departments should have the new class register specially prepared for graded schools, in which should be entered the names of all students, and while one of the teachers is conducting some exercise, a credit mark should be given to each pupil present by another teacher. Time is thus saved, and confusion avoided.

TOPICS OF THE TIMES.

Be Progressive.

SOME of the best bits of advice ever given have the misfortune to bear unsatisfactory fruits; if applied too technically and without due regard to the circumstances and surroundings of those who act upon them. It sounds strange, no doubt, to hear that good advice can ever be other than good; and yet if a moment's thought be given to the matter, every person will be able to recall instances where, what was clearly deemed the right thing at a certain time, and under certain circumstances, could hardly be so considered at another time, and under other circumstances. For instance, you have perhaps heard the story of the bright boy whose father was enjoining upon him the benefits of early rising; the parent quoted many proverbs and examples, and concluded: "It's the early bird that catches the worm;" whereupon the boy replied, "Yes, and it's the early worm that gets caught;" a reasonably good argument that while early rising was all right for birds, it did not work so well in the case of worms.

Now, I have thought there was some danger of another excellent piece of advice being improperly taken, and too

narrowly followed. Into the ears of boys and girls, older people around the fireside, from the pulpit or platform, and through the far-reaching and powerful voice of the press have been perpetually dinning these words: "Do not try to be a jack of all trades; learn to do one thing well." No one will deny that this is wise and valuable counsel; for whatever is worth learning or doing at all, is certainly worth learning thoroughly, and doing as well as anybody else can do it, if not better than it has ever been done before. It is much easier to excel in one branch or study or line of work than in half a dozen different ones; and generally it is better to be preeminent in one than to be mediocre in many if not inferior in all. But the strict application of the advice has a tendency to make people specialists to a degree that renders them almost helpless. Masters who follow it closely teach their apprentices only one special part of their business. Look into a tailor's shop for instance; every suit of clothes may represent the work of half a dozen men, not any one of whom perhaps could make the suit alone. Nay, it may be that none of them could make even the complete coat. Now, while one of these men might be able to turn out a most excellent coat *sleeve* and another be skilled in fixing in the *pockets*, if their mastery of their trade went no farther than to these details, they would fare badly when they came to seek employment elsewhere or to go into business themselves. Perhaps I have herein given an exaggerated example; but it will scarcely be deemed an impossible case, and it illustrates the idea. I am sure that in many of the trades and professions and pursuits of life the modern tendency is to make specialists within narrow limits—to accomplish one single

thing well, indeed, but to be content that that one thing shall be of itself small and incomplete without the aid of other narrow specialists too. Even in the higher schools a similar leaning may be noticed; one branch, and only one, is singled out for especial study and for the entire time and thought of the pupil. The result in such cases is that there is a lack of breadth, and an unfitness to cope with the hard and changing conditions of life. The world, generally speaking, has more use for a well-informed, well-equipped, practical man than for a genius. Too close attention to one line of effort, and the winning of excellence in one particular and peculiar direction, sometimes result in what men call genius, and genius is more often ill-balanced and in many respects impractical than otherwise. The more useful member of society is the man who works in a broader field, who can render service to his fellows in more than one direction, who has "more than one string to his bow."

Let it not be understood, however, that I favor the diffusion of thought and energy, or the foolish striving after a smattering of many kinds of knowledge with thoroughness in none. To adopt such a course would be quite as injudicious as the other, perhaps more so; it would be falling into exactly the same error as has been already alluded to,—taking advice too literally, and giving it a strained and narrow interpretation. But what I mean is this, if we may take up the illustration of the tailor again: not to be content with making good sleeves or good pockets, but to strive after skill in making a whole coat, and not only that, but the vest and trousers of the suit also; and not only a whole suit, but various shapes and styles and cuts of suits, and even overcoats, too.

In other words, I would have the boys who learn trades—and all boys ought to—master every part of his trade: if printing, that he should not only know how to set up type mechanically as on a newspaper, but to be able to do book-work, and job-work, and even press-work; if carpentry, that he should not only know how to put down a floor and nail shingles on a roof, but also be able to build a stair and make a cupboard; if a student of the sciences, that he should not only know the difference between the bony framework of a fish and that of a chicken, but that he should also know why iron is stronger than clay and why it is warmer at the equator than at the pole. I would have the girls know not only how to bake good bread, but also how to roast a fowl and mould a jelly; not only how to knit a stocking but how to embroider a scarf; not only how to sew, and bake, and wash, and mend, but how to act the queenly hostess; how to sing, and how to entertain; how to write for the press, and how to charm her family and larger audiences by her conversation. In a word, I would have both boys and girls strive after excellence in all directions, ever widening, never narrowing, the field of their endeavor. This beautiful world of ours is too grand and diversified in its resources and attractions to invite anyone to wear a strait jacket. Its grass is green, but its grain is golden, and its flowers are of every hue, its trees and hills of every shape and size. Perhaps in a concluding word my meaning can be better understood than from all that has gone before: Do not forever, or at all, run in ruts and grooves; rise above petty ambitions; whatever you do, do well and thoroughly; but do as much and of as many good kinds as you possibly can.

The Editor.

THINGS AS WE VIEW THEM.

We boast of our enlightenment in this great, favored age,
And challenge all the wonders past on hist'ry's glowing
page;

Our learning and philanthropy perch high on wis-
dom's throne,
And put to shame the efforts best of all the ages gone.

Today the arts and sciences have reached to that degree:
We shake the nations by the hand from far across the
sea.

And bid them hail to help us in the great and grand
display,
That floods the earth with light anew and clears the
mists away.

Marvels unique and wondrous more than tongue or pen
can name.

Sit proudly side by side to speak the source from
whence they came;

The Christian and the heathen vie their creeds of worth
to tell,

While all the nations join and say, "The age is doing
well."

But all this glitter that we see is but a curtain thrown
Across the disk of misery, where millions sigh and
grown;

Behind the searchlights science casts, a pall as black as
night

Detracts the pleasure of the hour and dims the dazzled
sight.

Away beyond this Jubilee the clouds of war appear,
And marshalled hosts on sea and land are gath'ring far
and near

To prime their rifles, sharp their swords, and mould
their cannon balls

To crush some haughty rival that their greedy lust en-
thralls.

The toiling millions of the earth are taxed by night
and day,

And bled as with the lance of death that drains their
life away.

To foster and enlarge the trade of butchery and sin,
That preys upon some weaker one his stolen wealth to
win.

With such a state of things as this so plain before our
eyes,

We view our so-called greatness as a demon in disguise,
Ready at any moment, when a slim pretext is found,
To cripple right with heel of might, and stamp it in
the ground.

O what a parody it is on Christianity.

In view of all the means of strife we daily hear and
see,

To say the Bible learning which they have at their
command.

Will bring the Millennium forth and gladden ev'ry
land.

The smould'ring elements of strife that pent and hid-
den lie,

Need but the ruthless hand of ill the dread torch to
apply.

To drive us back across life's track, grief-smitten to the
core,

To taste the pangs of feudal rage so fierce in days of
yore.

But let us hope that better sense and judgment will
prevail,

To steer the ship of State along safe through the
threat'ning gale,

And trust in Him alone who guides the winds and
troubled sea,

That to the port of peace at last the crew may carried
be.

O, would that half the energy and means that now are
spent,

Were used to bless, instead of curse, and yield us sweet
content,

And navies all, and armies too, that lift the hostile
hand,

Were soldiers of the Holy Cross, a free and happy band.

And used, in place of spears and guns, the harrow and
the plow,

Wearing the wreaths that honor puts on labor's honest
brow,

Or plied the shovel, pick or spade, or made the hammer
swing,

And filled the useful spheres of life that peace and com-
fort bring.

Then O how sweet would be the lot of myriads now
oppressed!

How rare indeed would be the sigh for wrongs to be re-
dressed!

All would be one grand brotherhood, and peace from
shore to shore

Would echo round, and man be one in love for ever-
more.

But, thanks to God, this state of things is coming by
and by,

When hushed shall be the orphan's wail and widow's
melting cry.

When all shall be expunged from earth that fear and
sorrow brings,

And Christ, whose right it is to rule, shall reign as
King of kings.

Our Little Folks.

ENIGMAS, CHARADES, ETC.

1.

My first is bitter, my second small.
My whole the gents you often call.

2.

My whole my first doth form a part
you'll see,
My last is what my first should be.

3.

Though often doomed the weight of
poverty to bear,
In early youth I'm reared with tender
care;
Death to most sorrows puts a timely
end,
But when I'm dead, 'tis then to work
I bend.

4. Who is that lady whose visits no-
body wishes, though her mother is wel-
comed by all parties?

5. What word is that in the English
language, of one syllable, which, by tak-
ing away the two first letters, becomes
a word of two syllables?

6. What thing is that which is length-
ened by being cut at both ends?

7. What word is that, to which, if
you add a syllable, it will make it
shorter?

8. Why is a room full of married folks
like an empty room?

DON'T TRY TO CHEAT A LAWYER.

A YOUNG lawyer, just starting in his
profession, hung out his sign in a Con-
necticut town where there was only one
other lawyer, an aged judge.

A close-fisted old fellow, thinking to
get legal advice for nothing, called upon

the young man, told him he was very
glad he had come into the town, as the
old judge was getting superannuated,
and then contrived in a sort of neigh-
borly talk to get some legal questions
answered. Then thanking the young
man, he put on his hat and was about
to leave, when the young man asked him
if he should charge the advice, for which
the fee was five dollars. The old fellow
went into a violent passion, and swore
he never would pay. The young lawyer
told him he would sue him if he didn't.

So the old fellow went down to see
the judge, found him hoeing in his gar-
den, and said:

"That young scamp that's just come
into town! I dropped in to make a
neighborly call on him, and he charges
me five dollars for legal advice."

"Served you right," said the judge;
"you had no business to have gone to
him."

"But have I got to pay it, judge?"

"Of course you have."

"Well, then," said the man, "I sup-
pose I must," and he started off.

"Hold on!" said the judge; "aren't
you going to pay me?"

"Pay you? What for?"

"For legal advice."

"What do you charge?"

"Ten dollars."

The result was that the old fellow had
to pay five dollars to the young lawyer
and ten dollars to the old one.

HEAVEN.

THE lesson hour was nearly past
When I asked of my scholars seven,
"Now tell me each one please, in turn,
What sort of place is heaven?"

Oh, meadows, flowers and lovely trees!"
Cried poor little North Street Kitty;
While Dorothy fresh from country lanes,
Was sure 'twas "a great big city."

Bessy, it seemed, had never thought
Of the home beyond the river;
She simply took each perfect gift
And trusted the loving Giver.

Then up spoke Edith, tall and fair—
Her voice was clear and ringing,
And led in the Sunday service choir—
"In heaven they're always singing."

To Esther, clad in richest furs,
'Twas a place for "out-door playing,"
But Bridget drew her thin shawl close,
For "warmth and food" she was praying.
The desk-bell rang. But one child left,
My sober, thoughtful Florry.
"Why, heaven just seems to me a place—
A place where you're never sorry."

HE TOOK ALL THE SHOES.

I KNOW a funny story about a dog I have seen.

His master trained him to bring his shoes to him every day.

One day the gentleman went with his dog to a hotel where almost every one put his shoes outside his door to be blackened.

In the morning no one had a shoe.

The dog had carried every pair into his master's room and piled them up beside his bed.

HE PUZZLED THE MASTER.

An English schoolmaster once said to his boys that he would give a crown to any one of them who would propound a riddle he could not answer.

"Well," said one of them, "why am I like the Prince of Wales?"

The master puzzled his brains for some minutes for an answer, but could not guess the correct one. At last he exclaimed, "I am sure I don't know."

"Why," replied the boy, "because I'm waiting for the crown."

A STRANGE BATTLE.

IN Southern Africa, where the ostrich has its home, lions are found in great numbers. Far out on the plains their dreadful roar is often heard by the hunter, and seldom without a certain feeling of dread, for the lion is an ugly foe to meet under the best of circumstances.

One day, while a party of hunters were out hunting on foot, they were suddenly startled by the roar of a lion near by. Fortunately they were among rocks and low bushes, behind which they were quick to hide, while they watched breathlessly for the foe.

They had not long to wait, for in a few moments, a hundred feet from them and very near to the spot which they had just occupied, appeared a huge lioness dragging along the body of an ostrich she had just killed; while a few yards further back followed another lioness of almost equal size, evidently intent upon securing a part of the prey at least for her own cubs to feast upon.

The first had no time in which to eat her prize, for she was forced to keep her attention upon her foe; and when at last the other came near enough to fight, she still kept one paw upon the dead bird, while with the other she tried to ward off the blows of her antagonist.

This state of things did not last long, however; and in the few minutes that followed the cause of the strife was forgotten, and the two closed in deadly conflict. When the struggle was ended the second lioness lay dead upon the ground, while the first, torn and bleeding, caught up the ostrich and dragged it slowly away. The hunters did not leave their hiding-place till they were quite sure that the lioness was well out of sight.

It takes about three seconds for a cable message to be flashed under the Atlantic.

MONKEYS IN FEATHERS.

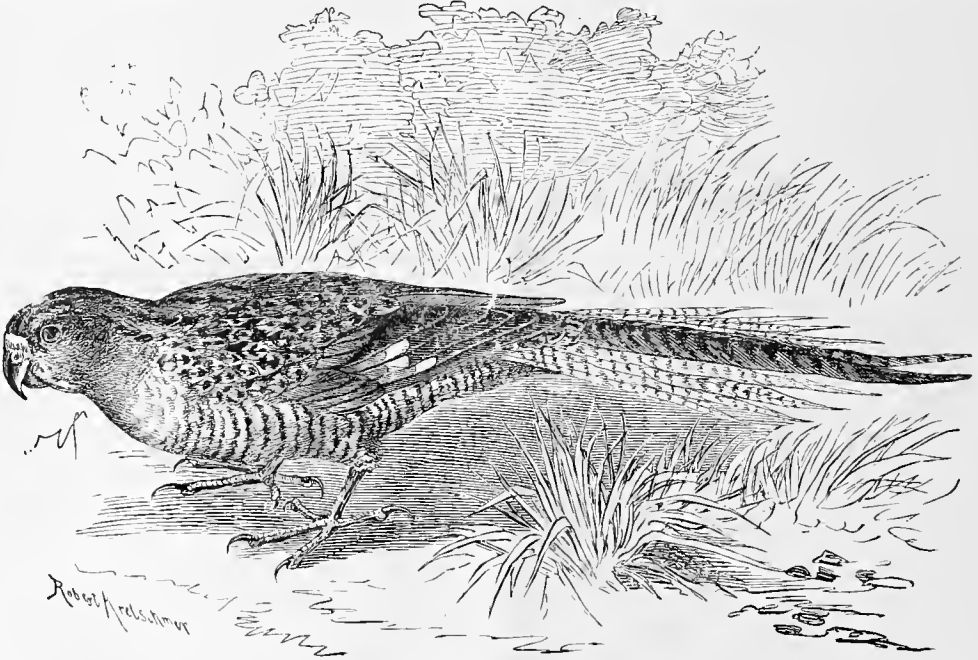
THE monkey is an imitator of man's actions, while the parrot is a mimic of man's talk.

That "Polly" has a high degree of intelligence no one can doubt, for he sometimes talks in such a way as to indicate that he reasons. A parrot show was held in the north of England, at which prizes were offered for the best talking powers. Several birds had exhibited their efforts, when a gray parrot

curved hook, moves up and down on a kind of loose hinge.

The birds of prey make quite a hand of the claw. The parrot's claw is still more of a hand. The hawk throws three toes forward for fingers, and one backward for a thumb; the parrot extends two before, and two behind for thumbs.

The little green Carolina parrot, or paroquet, is the only member of the order which is native to our country.



THE CAROLINA PAROQUET.

was let out of his cage. Seeing the large company before him, he at once exclaimed, "By Jove, what a lot of parrots!" The prize was at once given to him.

The climbing organs of the parrot are all plain to the eye. First the bill—how odd and awkward it appears! But it does nice work. The under jaw is a stumpy, stubby affair, but presses up, and cuts and cracks with great power. The upper jaw turning down like a long

It is a genuine parrot. Its color is green, with a yellow head, and it is about twelve inches long. In former times, say seventy years ago, it was abundant as far north as the Ohio River, and was seen even at Albany, New York.

The ring parrot, which is also present in the garden, is from India and Africa. It was the only one known to the ancients. Aristotle, the Greek naturalist, refers to it as the "Indian bird

which is said to have a tongue like a man, and to be most talkative when intoxicated." The large gray parrot is from Africa and Madagascar. It is the best talker among parrots.

A parrot in Pennsylvania recently brought about a lawsuit. Two men had an angry dispute about a bill, in a room in the house of the debtor. As they raised their voices to a high key, a shrill voice in the next room cried: "Kick him out! kick him out! kick him out!"

The creditor thought it was the debtor's wife who was advising him to commit assault.

Springing up in a great rage he said he would go without being kicked out, but he would surely be heard from. He then went straight to a justice of the peace, and brought suit. At the trial it was proved that it was a parrot, and not the man's wife, who had advised the kicking out.

A WINTER RESORT.

"AREN'T you going South?" said the bluebird to the sparrow.

"Winter's almost here, and we're clearing up to go.

Not a seed is left on the golden rod or yarrow,

And I heard the farmer say, 'It feels like snow!'

I can recommend it,—the place to which we're going;

There's a rainy season to be sure; but what of that?

Not a bit of ice, and it never thinks of snowing,

And the fruit so plentiful one can't help getting fat!"

"Yes, I've heard about it," to the bluebird said the sparrow.

"And it's quite the fashion to go traveling, I know;

People who don't do it are looked upon as 'narrow.'

Bless you! I don't care! And I'm not afraid of snow.

When it comes the first time I so enjoy my feathers;

After that I'm used to it and do not mind at all.

One can fly about and keep warm so in all weathers;

I've a snugger, too, in the ivy on the wall.

"When the seeds are gone—and they're not before December;

I can still find spiders and flies on sunny days;

And I've all the lovely summer to remember;

My old friends are here, and they know my little ways.

Just as soon as ever the ground is frozen tightly,

All those nice kind creatures in the houses throw us crumbs.

One forgets it's winter when the sun is shining brightly;

I'm content to stay here and take it as it comes."

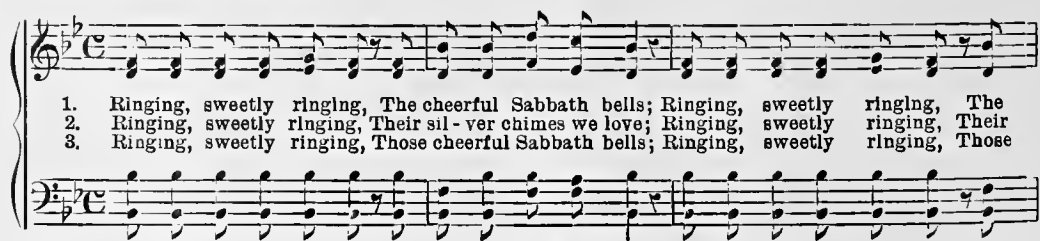
THE following doubtful compliment is a fragment from a love letter: "How I wish, my darling Adelaide, my engagements would permit me to leave town and come and see you. It would be like visiting some old ruin, hallowed by time, and fraught with a thousand pleasing recollections."

A YOUNG man began his first letter to his sweetheart after this fashion: "My Dear Julia,—Whenever I am tempted to do wrong I think of you, and I say, 'Get thee behind me, Satan!'"

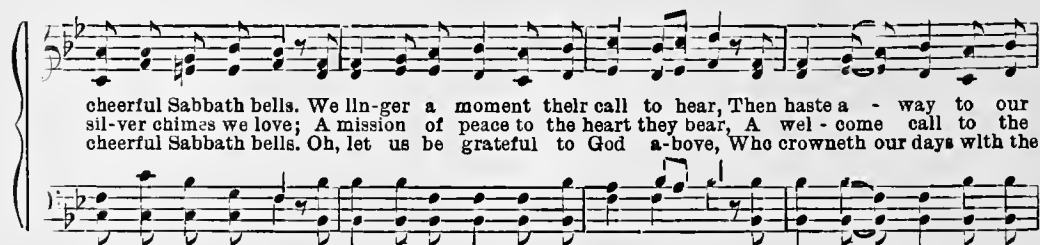
SABBATH BELLS.

WORDS BY FANNY CROSBY.

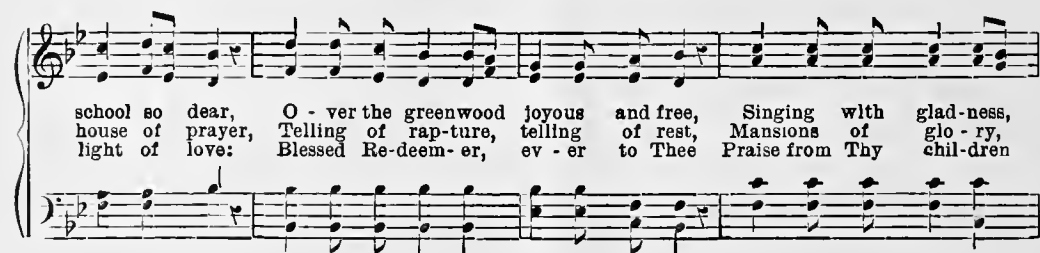
MUSIC BY T. E. PERKINS.



1. Ringing, sweetly ringing, The cheerful Sabbath bells; Ringing, sweetly ringing, The
 2. Ringing, sweetly ringing, Their sil-ver chimes we love; Ringing, sweetly ringing, Their
 3. Ringing, sweetly ringing, Those cheerful Sabbath bells; Ringing, sweetly ringing, Those



cheerful Sabbath bells. We linger a moment their call to hear, Then haste a-way to our
 sil-ver chimes we love; A mission of peace to the heart they bear, A wel-come call to the
 cheerful Sabbath bells. Oh, let us be grateful to God a-bove, Who crowneth our days with the




school so dear, O-ver the greenwood joyous and free, Singing with glad-ness,
 house of prayer, Telling of rap-ture, telling of rest, Mansions of glo-ry,
 light of love: Blessed Re-deem-er, ev-er to Thee Praise from Thy chil-dren

CHORUS.



hap-py are we.
 tranquil and blest. While over the distant hill Their music is floating still, Hear the echo,
 offered shall be.



echo, echo, sweet Sabbath bells, Hear the ech-o, echo, echo, sweet Sabbath bells.



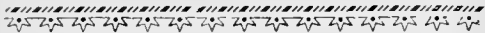
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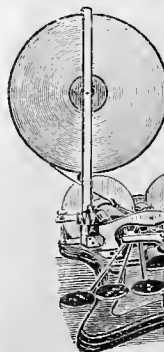
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